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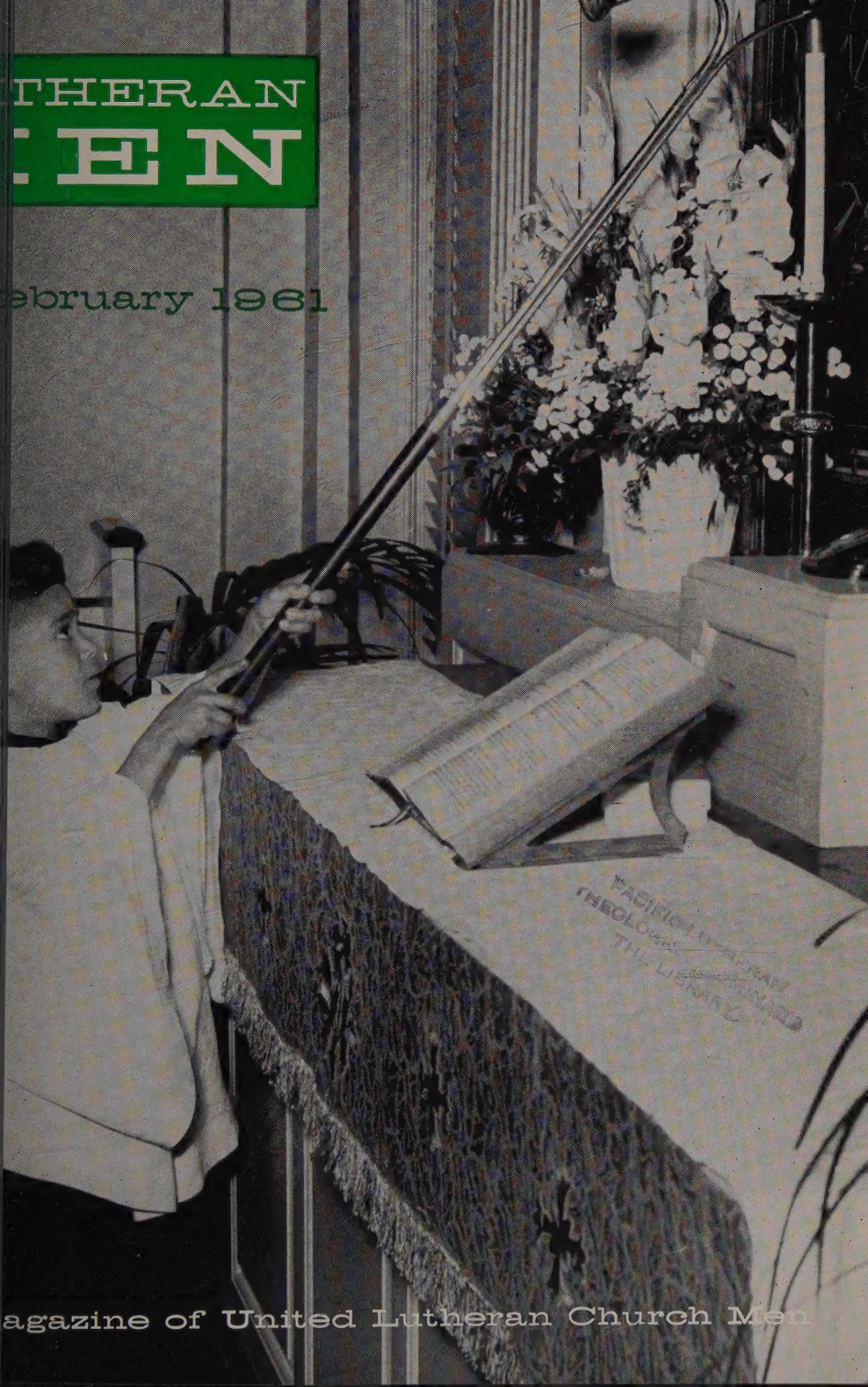

agazine of United Lutheran Church Men

Cover Comment

THE ACOLYTE always reminds me of little Samuel, who was given by his mother Hannah to serve the Lord all the days of his life. Like Samuel, the acolyte performs simple, yet meaningful and dignified tasks in the House of the Lord.

G. Martin Ruoss, in his little book The Acolyte (*A Handbook for Pastors and Acolytes in Lutheran Churches*), *tells us that the acolyte is an assistant at public worship. The name came about at a time in church history when, freed of persecution, the church was able to enjoy publicly a larger number of servants in public worship. In the earliest times boys of about fourteen years of age were called into a variety of services in the church. They were even spoken of as being "ordained."*

From humble beginnings the acolyte and his function finally became an order of the ministry, although not a top-ranking order. By Reformation times there were so many orders that little use was found in retaining lay acolytes. During the past fifty years, however —along with the restoration of other old-church customs—there has been a resurgence of interest in this lay service. Today, acolytes are pressed into service for candle-lighting, cross-bearing, light-carrying, flag-bearing and other ministries in God's House.

Pastor Ruoss says that the cheerful acceptance of acolytes in our church comes from our Lutheran teaching about the Christian Life. Why acolytes? Acolyte service says it is an honor to serve Christ, even in an insignificant task. The acolyte learns that his life is a gift from God, and his faithfulness as an acolyte adds meaning to his baptism and membership in the congregation. He serves out of gratitude to Jesus Christ, and learns to realize the privilege of serving. His joy in service is reflected in the congregation as the members are reminded that Christian service is for the good of others.

—G.T.

OL. 42 No. 2
EBRUARY 1961

LUTHERAN MEN

Magazine of United Lutheran Church Men

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A Trust, O Lord, From Thee

by CHESTER A. MYROM

How one retired pastor gave $100,000 through United Lutheran Church Foundation . . . and what annuities are anyhow

"IN A LITTLE LESS than a year now this has brought ease, satisfaction and happiness. And I may add further that arrangements are being perfected whereby additional and final gifts will be added to our two-life annuity gifts for the causes of the church."

So spoke Dr. William A. Wade, 81-year-old retired ULCA pastor, to the ULCA Convention in Atlantic City last October. He was telling of circumstances related to his wife and himself having recently contributed to United Lutheran Church Foundation negotiable securities valued at more than $86,000.

None who heard him then will soon forget the testimony of this remarkable man of God. He and his wife, who was on the platform with him—whom he fondly referred to during his address as his "classmate" since they had first become acquainted during student days at Roanoke College—had made the trip Atlantic City from their home in Lovville, Virginia. They had done so at invitation of the executive director ULC Foundation, for the purpose participating in the report to the C vention of the Foundation's Direc Committee.

A few weeks later, in fulfillment of intention expressed at the Convent Dr. and Mrs. Wade contributed an a tional sum to the Foundation suffic to bring the total of their contribut to exactly $100,000.

This is the Foundation's first gift this amount, and it is the largest

---

Chester A. Myrom has been exec director of United Lutheran Church F dation since it was established in 1957. to that time he spent a number of year the field staff of the Lutheran Layr Movement for Stewardship.

CF Director Myrom reviews gains made by the Foundation with Dr. Roland Matthies, chairman of the Directing Committee. Dr. Matthies is vice president i treasurer of Wittenberg University, Springfield, Ohio, and serves with other men in guiding the policies and development of the Foundation.

ved by that agency during its some-at more than three years of existence. Three questions may be in the reader's id at this point. First and foremost, v did he do it; that is, accumulate the 00,000? Secondly, what is a gift an-ty agreement? Thirdly, what is United heran Church Foundation?

The first question, while unspoken ing Dr. Wade's presentation to the nvention, was nevertheless obvious in facial expressions of many who rd him. Without saying it, you could that in their minds was the question, ow can a pastor, of all persons, accu-late a nest egg of that size?" Later day, having occasion to review the events of the day with Dr. and Mrs. Wade, I ventured the question, "Dr. Wade, how did it all begin?"

His reply was staggeringly simple—and it didn't include reference to that old saw about "working hard all one's life and then inheriting $99,000." His reply, freely given, was this: "In 1918 while serving a pastorate in Baltimore I found myself with a few extra dollars which I felt I would like to invest in something. I had in mind a security of my own selection, but before buying it I presumed to discuss my intended purchase with a ULCA layman with whom I was in occasional contact through membership with him on one of the boards of

the church. He was employed in the investment field. When I named my selection, he replied, 'You can't do any better than that.' With that encouragement, I made my first investment—42 years ago."

Dr. Wade then continued to reminisce as follows: "Over the years, as I had opportunity to do so from our modest savings, I made additional purchases. From time to time over a period of twenty years my layman friend reviewed my growing portfolio. Occasionally he would suggest that I dispose of some holding or other and would recommend something else to replace it. His experienced guidance was most helpful to us, and we have had reason again and again to be grateful for him."

He recounted then some of the names of companies that had been among his holdings, incidentally some of the finest of the "blue chip" category of the last several years. "We didn't do so badly, did we?" he asked, almost shyly.

He continued, "Over the years with our nation's expanding economy, they grew, of course. So much so, in fact, that I must frankly admit that when we decided to send them to the Foundation I didn't know for sure what they were actually worth. As my 'classmate' and I have both passed our 80th birthdays, we were finding that they were becoming burdensome and a source of anxiety for us to look after. I worried lest I should become ill, or suffer a fall, or for any reason be unable to make the necessary trips to the bank or to the post office that were involved, or carry on the paper work that sometimes is necessary in matters of this kind—activities which Mrs. Wade simply could not attend to. This is why we are so pleased and relieved that our gift annuity agreement has been arranged with the Foundation. Our w ries on that score are over."

How does a pastor, or for matter anyone, accumulate $100,0 Dr. Wade's experience should be an spiration to many of us to go and likewise.

"Estate Planning—Yes, You Too the title of one of ULC Foundati distribution pieces. It is a reprint o article which appeared first in the linger magazine *Changing Times.* carries the sub-heading "Don't ass it's a problem just for the old and r Here's some help on taxes, wills and rest of it." The form of the article question and answer interview betw the editor and an estate planning co selor. The editor's final question, as interview is drawing to a close, goes this: "Yes, but one thing you hav told me is how to acquire an estat that I'll have something to plan." T the counselor replied, "Well, come b another time and I'll give you my lec on hard work, clean living and thrift

Hard work, clean living and th How out of place, almost unpop these words have become in Amer life today. These represent quali nevertheless, that were once our stre as a nation. Many qualified observers that they need to become so once ag Would it not be appropriate for C tians to be in the vanguard of t who adopt these as their way of Elton L. Trueblood in his book *Reco of Family Life* makes the observa "A life of frugality, voluntarily assu is not a hardship."

What a forward thrust the Chris enterprise could take if it became rule instead of the exception for C tians, blessed in varying degrees material wealth as the Wades have

similarly discharge their stewardship accumulated resources! Hearts and its were exalted, and here and there ear glistened, as Dr. Wade closed presentation with these words from a l known hymn, saying that this stanza quately expressed their thought on t occasion:

We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee.

At least one couple who heard Dr. de that day were so affected by his arks and testimony that some weeks r they arranged an interview with Foundation's director to discuss their ation. Among other things they said, e would like nothing better than some to do as Dr. and Mrs. Wade have e—give a substantial gift to the rch in our lifetime."

During the interview it was brought that while they were about thirty rs younger than the Wades, they were l on the way to accumulating a sub-tial estate, one which gave promise duplicating the Wades'. They would nothing better, they said, than to mately have it go for the strengthen- of the church, inasmuch as this was r lifetime interest and concern. "Tell Mr. Myrom," they said, "does ULC ndation have lifetime giving plans might fit into our program now? We ld just as soon not wait to get ted."

After two conferences a plan was nd that best suited their situation, in the closing days of 1960 they nd pleasure and satisfaction in being to present to the Foundation a ck in the amount of $1,000, given er what is called a regular life in- e contract.

But that is another story, the final chapter of which may be many years away. What about that second question which was raised earlier, "What is a gift annuity agreement?"

A gift annuity agreement is a legal contract between a donor and an institution, organization or agency wherein in return for a contribution of a capital sum—$500 or more, in the case of ULC Foundation—the donor is assured an annual return, spoken of as an "annuity," which will be paid as long as he lives. Two lives may be included in an agreement of this sort. In such cases the annuity payment is promised for as long as both persons named in the agreement are alive, and thereafter during the lifetime of the last to survive.

The rate of annuity to be paid under these arrangements—either single-life or two-life—is determined when the transaction is arranged and is related to the ages of the persons named in the agreement. The older they are the higher is the rate. Annuity rates of United Lutheran Church Foundation are those recommended by the Conference on Gift Annuities, a volunteer organization representing over 200 institutions and organizations which receive funds under this plan. Included among them are organizations like the American Bible Society and the Salvation Army, whose gift annuity advertisements in national publications are no doubt familiar to many.

Typical single life rates are:

Age	*Rate*
60	4.5%
65	5.0
70	5.5
75	6.3
80 and over	7.4

Rates under two-life agreements, joint and survivor, are slightly lower, inasmuch as payments will likely continue for a longer time than if only one person were involved.

Why is this called a "gift annuity agreement?" you may be asking. Before answering that question directly, it may be well to refresh our minds as to the nature of an annuity, ignoring for the time being the gift aspect of it. An annuity is a fixed sum paid every year during the lifetime of an individual, presumably from a lump sum set apart for that purpose. The amount paid each year is so determined that the person's life will end and the fund will be depleted at about the same time.

The "gift annuity" idea is based on the same standard actuarial and mortality tables used by insurance companies and pension funds, but with one important difference. A purchaser of a "gift annuity" knows at the outset and willingly accepts that under this arrangement he will *not get all* his money back. It is intended rather that, while the donor will receive an annual return during his lifetime, there will after his passing be a sum remaining which is to be a gift to the institution administering the fund. A gift annuity agreement involves, therefore, annual return to the donor, plus the prospect of a remainder value for a church or charity.

Persons familiar with legal matters will recognize that in an agreement like this the parties to it each have a degree of ownership in the same property, namely the principal sum transferred. The donor retains the right to receive income from the sum transferred, while the second party has what is called a "remainder interest." It is the prospect of there being something remaining that causes

a college, hospital or church to be in
ested in receiving sums under this p
Gift annuity rates currently in effec
should be pointed out, are so determi
that as a general average at least, hal
the principal sum should still rem
when the contract is terminated.

Over the years members of many
nominations other than the Luthe
have been attracted to the gift ann
agreement because it has been a me
whereby many of them have been
to give more for the work of t
church than they might otherwise h
done. Interestingly, the plan has b
most attractive not to persons of obv
wealth, but to persons of relatively m
est means. The important considera
for most of them apparently has b
their love for their church and t
eagerness to give expression as they
able, to their loyalty to it.

Since we live in a world of ta
some might be wondering how the
ternal Revenue Service views a tr
action of this kind. The answer is tha
is viewed favorably, to say the least

, gifts of this kind are encouraged by ending important tax saving advan-es to purchasers of gift annuity agree-nts.

Reference was made earlier to the dual ect of a gift annuity agreement; that to the life interest of the annuitant the remainder interest of the church charity involved. The "present value" these two quite different interests can determined at the time the agreement made, from standard annuity and expectancy tables. The government aks of the donor's "life interest" as "actuarial value" of the agreement. ctically speaking, this value approxi-es the cost of a commercial annuity ducing the same return to the donor. difference between this actuarial ue of a given contract and the prin-l sum contributed under it is, from government's point of view, the rch's future or remainder interest. s is considered the "gift portion" of sum transferred and, under our pres-Federal Income Tax laws, this sum permitted "contribution deduction" the donor's Federal Income Tax re-the year the gift is arranged.

The effect of this ruling is certainly attractive one from an investment nt of view. Surprisingly, its implica-s are apparently not widely known or erstood among ULCA members. Per-s an illustration will help. Supposing 5-year-old man, with no dependent tives, with pension income, some in-e producing property and accumu-d resources, decides to transfer $5,000 n his savings account to ULC Foun-on in return for a single-life gift an-y agreement. He would be assured annual return at a rate of 6.3%, in rast with the 3.0% or 3½% of nor-interest income he is now receiving. This in itself is a considerable improvement of his investment return. Note in addition, however, that in return for his having irrevocably assigned this $5,000 to the church—while still retaining the income from it—he is allowed at his age a contribution deduction on his Federal Income Tax return in the amount of $2,327.55. The amount of such deduction is limited for him, as it is for everyone, of course, to 30% of his adjusted gross income. Assuming that this man's taxable income is between $6,000 and $8,000 a year, his Federal Income Tax bracket will be 26%.

Note this: his contribution of $5,000 under a gift annuity agreement qualifies him for a tax saving the year the gift is arranged in the amount of $605 (26% of $2,327). If that sounds like a good deal, you're right, it is! It is exactly for this reason that many persons who have already made provision for church or favorite charity in their wills are finding pleasure and satisfaction, as well as practical advantage, in arranging to transfer now sums which would ultimately have gone to these enterprises anyway, and which they see little probability of actually drawing upon during their lifetime.

Still another encouragement to this kind of giving stems from the fact that annuity income is not taxed as ordinary income. From the government's point of view, the annual return is to a large extent regarded as a return of the donor's own money in a series of annual installments. To illustrate: in the case of our 75-year-old donor, 90.2% of his $315 of annuity income (determined from tables provided or approved by IRS) would be considered "excludable income"; that is, income not reportable for Federal Income Tax purposes.

In summary, therefore, a donor under gift annuity agreement, particularly one of advanced years, has these practical advantages accruing to him: first, a substantial tax saving the year the transfer is arranged; second, a better than average rate of return, most of which is tax free income; third, freedom from investment responsibility and concern; and fourth, the satisfaction and contentment that comes from having made a lifetime gift to a cause in which he is interested.

Now, as to our third question, what is United Lutheran Church Foundation? Some of the "why" of it, I hope began to be apparent from the foregoing discussion about gift annuity agreements. Actually, it was awareness of these circumstances that contributed in large measure to stewardship leaders of our church proposing to the 1956 Convention at Harrisburg, Pennsylvania that a gifts agency be established to assume responsibility in this rather specialized and, to some extent, complex and technical field.

Prominent ULCA leaders at that time pointed out that as a church we had been slow or reluctant, or perhaps both, to come to maturity as far as the stewardship of accumulated possessions is concerned. It was time, they said, for Lutherans to "catch up" in this regard. Such catching up, it was pointed out, seemed most likely to take place if our efforts in this direction were made the full-time and exclusive responsibility of a separate agency of the church. One of United Lutheran Church Foundation's assigned responsibilities — this is the agency established at that time—is, therefore, the dissemination of information about the writing of wills and the encouragement and promotion of individuals making provision in them for the church and its work, conditioned al upon their responsibilities to others to the resources at their disposal.

To make available to ULCA mem the opportunities and advantages of arrangements as the gift annuity ag ment, the Foundation, as an off agency of the ULCA, has been aut ized on behalf of the church to rec and administer funds under this pla well as under life income contract trust agreements of various kinds. T are new services which are now n available in our church.

Because it was the Convention's d that the Foundation be truly a ser agency, not only of the ULCA a denomination but of our whole chu it was set forth that gifts arra through the Foundation may be d nated by donors for the ultimate be of any part or phase of our chu work—to a congregation, a synod synodically owned institution, t ULCA board or cause, to an agency auxiliary, or to a combination of th

During its slightly more than t years of existence, ULC Foundation now received 68 gifts under gift nuity agreement, with their total v amounting to $401,000. Designations the remainder values of these agreem include most of the boards and age of our ULCA, as well as many synod institutions and even a few congregati

Total gifts to the church through U Foundation, as of the end of 1960, risen to $545,000. The Foundation be active existence November 1, 1957. total of all funds under ULCF admi tration for the present and future w of the church amounted at the year's to $800,000.

In New York state organizations ceiving sums under gift annuity ag

t are subject to the rules and regu-
ns of this state's Insurance Depart-
t. Requirements of this Department
is regard are the most demanding of
state in the Union. Licensing by the
rance Department is a mandatory re-
ement of all gift annuity issuing agen-
when their volume of business
hes a certain stipulated amount. Ever
e it began operation, ULC Founda-
has conformed its practices and pro-
ures to these requirements, looking to
time when it would be qualified to
e application for licensing. That point
passed several months ago, and the
ication was duly filed.
is now announced with gratification
satisfaction that in the office of ULC
ndation is a certificate attesting that
f December 16, 1960 the United
eran Church in America is officially
sed as a gift annuity issuing agency
r the rules and regulations of the
of the State of New York. ULCA
bers everywhere may rightfully re-
and find satisfaction in this event.
hile the $100,000 gift of Dr. and
Wade looms large in the Founda-
s relatively brief history of accom-
ment, it is important to note that
of its gifts have been of lesser
unts. Several agreements have been
en for the minimum sum of $500.
ence that donors are finding satis-
on and contentment with the plan is
ed to by the fact that many persons
contributed more than once. One

APARTHEID problem in South Africa was the subject of a recent week-long consultation in Johannesburg sponsored by the World Council of Churches. Chairman of the African meeting was ULCA and Lutheran World Federation President Franklin Clark Fry, who is also chairman of the WCC's Central Committee. Here he is seen during a coffee break with Dr. A. J. van der Merwe, moderator of the Dutch Reformed Church of the Cape Province. Consultation was attended by noted Protestant leaders and representatives of South Africa's eight WCC member bodies.

retired pastor, for example, has already made six contributions, all under gift annuity agreement. At least two other couples have given five times, while still others have four or three agreements to their credit.

Persons interested in learning more about the Foundation's services as a whole or about the gift annuity program in particular are invited to contact Mr. Chester A. Myrom, executive director, United Lutheran Church Foundation, 231 Madison Avenue, New York 16, New York.

Susquehanna's Library stands inside Landes Gateway at the main entrance to the campus.

SUSQUEHANNA

by GEORGE R. F. TAMKE

Toward superior Christian higher educatio

NORTH-SOUTH travelers on routes 11 and 15 through Central Pennsylvania are likely to stop for a traffic light in the quiet little town of Selinsgrove about 50 miles north of Harrisburg. It has been estimated that some 50,000 automobiles use this route every day.

When he passes through Selinsgrove the average motorist will notice several large shield-shaped signs pointing toward Susquehanna University just to the w at the edge of town.

Susquehanna is a thriving coeducatio al liberal arts college of the Unit Lutheran Church in America. With de

Mr. Tamke, editor of LUTHERAN M *is director of public relations at the ULC Susquehanna University, Selinsgrove, Pen sylvania.*

ts dating to 1858, Susquehanna has a gstanding reputation for producing lers in religion, business, music, edu-on, science and other fields. Today stretching and expanding to fulfill its ponsibility to provide facilities for a ner-education-seeking generation.

A small college, Susquehanna is ex-lencing a remarkable rate of growth—arkable even at a time when almost colleges are growing. Two years ago re were less than 500 students en-ed; next September there will be ut 750—an increase of 50 percent. sent plans call for a top of 1000 lents in another four to six years. quehanna's building program is geared these aims so that no student need er from overcrowded conditions dur-the expansion period.

lessed with a particularly beautiful tion in the rolling countryside of the quehanna Valley, the university's po-ial is virtually unlimited. On the ent campus of 65 acres there are rteen major buildings and ten smaller s. Two large new dormitories are un-construction and will be ready for upancy next September.

During the next few years work is ex-ed to begin on a new science build-new field house, and new chapel. le Science Hall, built in 1913, will ompletely converted and modernized use by the academic Division of Busi-.

strong believer in progress with a pose, President Gustave W. Weber arked upon his vigorous program dvancement immediately after taking e at Susquehanna in February 1959. is first two years of administration older campus buildings underwent nsive renovation, two new fraternity es were built under university spon-sorship, a new Health Center was acquired as were several lesser buildings and other valuable properties adjoining the campus, and the dormitory project was begun.

Athletic facilities were improved, too, with additions to grandstand capacity, construction of four all-weather tennis courts, and laying-out of new playing fields on the west campus.

But physical improvements are not the only ones. The ultimate aim of Susquehanna's progress is to maintain and increase an atmosphere for, and provide

A music coed studies the works of the masters in the listening room of Heilman Hall.

superior Christian higher education. Toward this end academic advances are being made also.

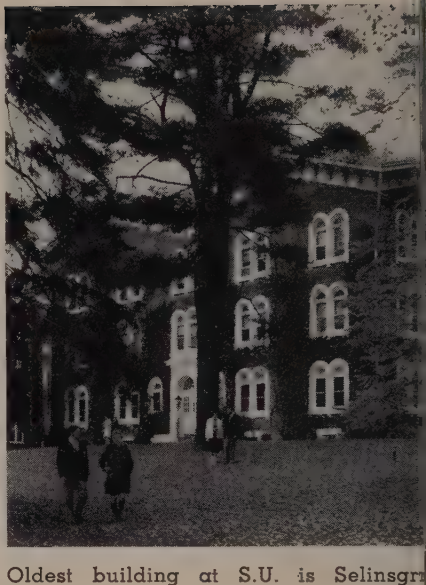
The faculty has been enlarged and strengthened to meet the needs of larger enrollments. It will continue to grow with the growing student body in order to hold to a student-faculty ratio of about 12-1. Faculty members are carefully selected in keeping with the university's policy to provide "competent scholars as teachers who are vitally concerned in creating an environment dynamic to the production of Christian character."

Susquehanna has adopted the Graduate Record Examinations of the College Entrance Examination Board and also has entered the Advanced Placement Program and the College Scholarship Service. CEEB Standard Achievement Tests are a requirement for admission and last year the campus was designated an official Board testing center.

General academic standards have been raised and are keeping pace with the increased demand for outstanding graduates.

Degrees offered at Susquehanna are the bachelor of arts, and the bachelor of science in either music education, business administration, business education, or secretarial science. Three-two programs are offered in engineering with the University of Pennsylvania, and in parish work with the Baltimore and Philadelphia Schools for Church Workers.

Liberal arts students may choose a major or minor from: biology, chemistry, economics, English literature, French, German, Greek, history, Latin, mathematics, music, philosophy, physics, psychology, sociology, Spanish. Minors also are available in theatre, English composition, and music.



Oldest building at S.U. is Selinsgr Hall, partially occupied by men stude Built in 1858 and renovated several tim it is scheduled for conversion to 100 g cent administrative offices next summ

Business administration students ma in accounting, economics, finance, merchandising. A unique arrangem operated by the Business Division is Internship Program in which qualif senior accounting majors serve a o month internship with certified pul accounting firms in leading East cities.

Susquehanna's music curriculum few peers in the nation's liberal arts c leges. Graduates hold positions of lead ship as educators and supervisors, several have gone far in the enterta ment world. Formerly a separate C servatory, the Music Division has b integrated into the total academic p gram, thus opening up even greater portunities for its graduates. The univ sity's Heilman Music Hall ranks amo

finest facilities of its kind in the ntry.

eeking to develop the whole person n his variety of potentialities, Susque- na has a well-rounded extracurricu- program which includes a number of cial interest clubs and honorary socie- marching band, choir, symphony nestra, symphonic band, weekly news- er, etc. The annual ten-day Shake- arean Festival attracts over 2000 ple.

Cultural opportunities are of wide ge. An Artist Series is sponsored each r by the university and the five aca- ic divisions bring appropriate person- es and programs to the campus regu- y. Frequent student recitals and fac- recitals add to the cultural influence.

triving for excellence in all areas, quehanna fosters a "common sense" etic program in which participants are ired to win with every sportsmanlike nt at their disposal—and to lose with e. Athletics are not permitted to rfere with a student's primary objec- to gain the best possible education.

ntercollegiate teams for men are ed in football, basketball, baseball, er, track, tennis and golf; for women, ockey and basketball. Susquehanna member of the National Collegiate etic Association and the Northern ege Division of the Middle Atlantic ference.

espite the fact that Susquehanna is of the smallest colleges playing in- llegiate football, its gridiron history long and rich one which began in 2. In 1960 the Crusaders attained nal recognition as one of the best nsive teams in the NCAA.

pproximately 40 percent of Susque- a's students receive some kind of larship aid from the university—ranging from full-tuition, competitive academic scholarships to smaller amounts granted in exchange for work performed on the campus. There also are loan programs and a tuition plan under which money may be borrowed to help defray educational costs; at about $1500 per year for the resident student, these costs are considerably less than those at comparable colleges.

Susquehanna is supported financially by the Central Pennsylvania Synod and the Board of Higher Education of the ULCA. It also depends upon business, industry, and many friends and alumni. The university cooperates with 42 other Pennsylvania colleges in promoting and sharing in the program of the Foundation for Independent Colleges, Inc.

The Surging Sixties look bright at Susquehanna, and the Lutheran college in the Susquehanna Valley looks forward with confidence to ever-widening horizons of service to youth, to the church, and to the world.

When you take routes 11 and 15, drive a few blocks west in Selinsgrove and find out why!

For catalog and other illustrated materials and information, write to:

Director of Admissions
Susquehanna University
Selinsgrove, Pa.

Can You Top This?

Fifty subscriptions to LUTHERAN MEN were sold by ULCM Conference President Frank Summers to the members of Zion Church, Hollidaysburg, Pa. (East Allegheny Conference of Central Pennsylvania Synod).

MAN TO MAN

by **LAWRENCE M. REESE**

The Man Who Has Everything

THE ATTRACTIVE DISPLAY in the gift shop window caught my eye long before I got close to it. Its magnetism drew me closer. Behind the sparkling glass was a visual feast for any man. Obviously the display was done by a professional who knew how to display and also what appealed to men. Three things caught my eye immediately: a shiny mahogany and brass barometer, an attache case in rich tan leather, and a pair of powerful binoculars.

Perhaps if my wallet had contained an income-tax rebate or a birthday check I would have been tempted to take possession of at least one of those three attractive items. As it was, I enjoyed the pleasure of "window-wishing" and the happy thought that "one of these days I'll be back to buy instead of merely looking." But my musing was interrupted by a label attached to another gift. It read: "For the Man Who Has Everything." It was an electrically-operated gadget to shine shoes!

The irony of the situation impressed me enough to write this article! Here I was looking at the display and thinking that maybe someday I'll be back to buy one, two or three of the attractive items. Yet there must be some men who h everything.

Admiration or Sympathy?

Are there really men who have eve thing? Who are they? What do they l like? Where do they work? Are t happy? And if there really are men v have everything would I trade pla with them? It was a pleasant surprise conclude that I probably would not w to be in their shoes! How much pleas I get just thinking about a barometer new attache case or a pair of binocul By contrast, there's only one gift in t store for the man who has everythi an electrically-operated shoe polish And if he has everything he proba doesn't polish his own shoes anyhow

There is one fact that the huckst and persuaders never mention: there joy in anticipation and satisfaction striving. It is good to need things, strive for things we need, to have a l list of things on our gift list.

Now turn the picture around and n this: it's a pleasure to give to people w have desires and needs. How dull it m be for the wife of any man to have resort to the stores who have just c

for her husband: a gift for the man has everything.

e Men Had Everything

istory tells us about some men who everything, and at times the record ot impressive. Adam had everything stumbled. King David had almost ything and stumbled over a posses- that belonged to someone else. Alex- er the Great had everything and was rable because he had it. The Phari- thought they had everything a ion could offer. But Jesus gave the arisee who had everything" a gift to e for: a new relationship with God.

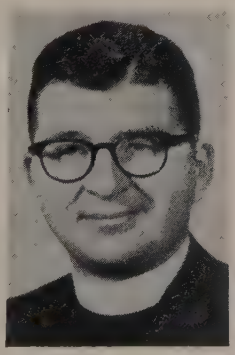
ing Things in Proper Perspective

a day when we middle-class church have many things, and at a time n we are being persuaded that success status are inseparable, it's a good pline to keep things in proper per- tive. I'd like to have that barometer he pine-paneled wall of my study. But ould never give me as much satis- on as certain thoughtful and kindly rs in response to these columns. I'd other things in that window but they dn't mean as much as that clever r from my wife while on a long trip ss the continent. Inside the letter four tiny wisps of hair neatly nted on a card: her own dark brown, two daughters' blonde and golden finally our spaniel's black and white!

Congregation That Has Everything

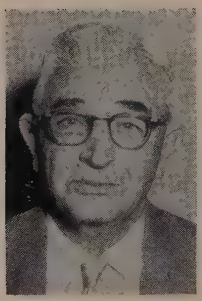
metimes people go shopping for the regation that has everything. And times they need better perspective, They look for a church that is dly, has good music, a nice com- ble Sunday morning schedule, and etty building. But "congregation- bers" rarely find the congregation which has everything—unless the "everything" is viewed from God's perspective: rich fellowship in the Gospel, working and worshiping and learning together by God's direction. Then pretty buildings, good music and friendliness are like the gifts in that shop window: symbols of love which people share with each other.

Since most of us do not have everything I'm sure that life is rich in anticipation. And whether it comes to gifts in a men's shop or activities in the church, I hope these few thoughts will help to add perspective to things we have and things we long for. Man to man, I'll bet the nicest gift is the next one, whether you're giving or receiving. And undoubtedly the gift we treasure most is the giving and receiving of self. Come to think of it, that's God's gift for the man who has everything or the man who has nothing. He gave himself in Christ, our most treasured possession.



A LUTHERAN was appointed for the first time last month as a chaplain at the U.S. Military Academy, West Point, N.Y. Pastor James D. Ford, 29, of the Augustana Lutheran Church, will serve as assistant cadet chaplain. He was Minnesota ski champion in 1949 and a member of the football team as an undergraduate at Gustavus Adolphus College. West Point is the only one of four U.S. service academies where civilians are chaplains. Chaplains of the Naval, Air Force, and Coast Guard Academies are commissioned officers in the Chaplains' Corps. Until now, all chaplains at West Point have been either Episcopal or Presbyterian.

ULCA Lamb Awards 1960



Costa

Mahoney

Raste

Kenelm Costa

St. Mark's, Austin, Tex.
Pastor Philip Wahlberg

Kenelm Costa is one of the outstanding scouters whose first question of his pastor after joining a new church was "How many boys do you have working on the Pro Deo?" This outstanding scouter is also a leading churchman. He is a Sunday school teacher, a church councilman, (vice president twice) and has been president of his congregational ULCM while living in Des Moines, Iowa. Mr. Costa has served in many capacities in scouting. In his community he is most highly admired and loved for his work as scoutmaster at the Smouse Opportunity School where every pupil is physically handicapped to the entent that special schooling is essential. Kenelm Costa is a holder of the Scoutmaster's Key; was first volunteer in Iowa to receive his Wood Badge with Beads; received the Silver Beaver award in 1950, and was scoutmaster for one of his area's Jamboree troops. The Rev. Philip Wahlberg, president of Texas & Louisiana Synod, presented Mr. Costa's Lamb Award at the annual convention of the synodical ULCM held at St. Mark's Lutheran Church, Cuero, Tex. on October 29, 1960.

William A. Mahoney

Faith, St. Paul, Minn.
Pastor C. L. Grant

William Mahoney has been a scouter for over a quarter of a century. His scouting executive refers to him as one of the area's most devoted men. He has been recogn as "outstanding scouter of the year" in community. His loyalty and devotion h brought to him many honors including Scoutmaster's Key, Arrowhead award, scouting's highest award, the Silver Bea As a member of Faith Lutheran Church twenty years he has responded cheerfull all requests for his time and talents in congregation. His pastor says he has b a great help in matters pertaining to mai nance of church properties. A special ser was rendered when a recent excavation made adjacent to the church. Night gu routine was discharged by him to insure accidents to neighbors did not occur. Mahoney was presented the Lamb Aw at the Sunday church service July 31, 19

Louis C. Rastetter

Trinity, Ft. Wayne, Ind.
Pastor Paul Krauss

Louis Rastetter, a member of the Exe tive Committee of Region Seven, F Wayne, Indiana, is a holder of the cove Silver Antelope Award and former presid of Anthony Wayne Council. As a mem of the regional Executive Committee si 1955, he has made extensive trips throu out the region on behalf of scouting. He a member of the Region Seven Canoe B Committee and has done outstanding w as chairman of the Growth Committee. Rastetter has served as District Governor Rotary Club and a trustee of Trin Church. He is vice president of a manuf turing company which bears his name.

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FINE ARTS FESTIVAL	18,076	LUTHERAN LITERATURE	30,000
LUTHERAN CENTER	60,732	NURSES GUILD	6,200
AIDS TO CHURCHES	68,500	INSTITUTES, SEMINARS, SYMPOSIA	15,000
		TOTAL	$517,400

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The Letter "C"

by G. ALVIN FULMER

What does it really stand for?

OFTEN WE FIND ourselves using the ials of our official name when we ak about our men's auxiliary. We ak of the ULC Men or the ULCM. e all pastors, who must constantly rch for something to keep them busy, appened upon a strange idea—to see v many unkind words I could find that uld describe the men who make up our n's auxiliary. So I share this with you. us look at that letter "C". Does the ' in our name describe us, our activi-, our actions? Does the letter "C" in-ate anything that would throw light the question of why our organization ften lifeless, non-existent, and claims y a small percent of the male member-o of our congregations?

Does the "CM" describe us as *Church n* or as *complacent* men? Are we *nplacent* in the affairs of our church, community, our world? Are we *tented* with things as they are? Does not the thought of evil and immorality in the world mean something to us? Are we *contented* with the fact that the church in the United States is losing one million souls a year? Are we *contented* and *complacent* with the impact the church is making on the lives of its people?

Someone has paraphrased the children's story about Little Boy Blue to make it describe the *complacency* and *contentment* of modern churchmen: "Little Boy Blue come blow your horn, the sheep are in the meadow, the cows are in the lake, the baby is in the trash can, what difference does it make?" What difference does it make that the world is going to Hell? It makes a world of difference to *Church* men.

Are we *complacent* and *content* with our spiritual life? Are we *complacent* and *contented* with the spiritual welfare of our fellowmen?

Dr. Ralph Loew, in his Knubel-Miller lecture on *The Church and the Amateur Adult*, tells "an interesting story of an elderly couple sitting on their broken-down porch of a little house in Oklahoma. There they had worked, struggled, and scratched in the hot dust of the plains for years and barely managed

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he Rev. G. Alvin Fulmer is pastor of John's Lutheran Church, Pomaria, South olina. This article was originally given n address before the Newberry Confer-, South Carolina ULCM; it was passed g to LUTHERAN MEN *by Harry Moose, ediate past president of the synodical*

to exist. Now, as they sat rocking and thinking of life's hardships, trucks came down the roadway, bringing strange-looking machinery. The men began to work and with time, a man walked over to the porch, pointed to the oil well with its gushing wealth and said, 'Grandpa, you're rich.' The old man kept on rocking and said simply, 'And to think of it, Ma, we've been sitting on it all these years.' "

Has our *complacency* caused us to sit on the spiritual power and resources that would make us *conquering* men instead of *contented* men? Does that "C" describe us as *complacent* Church Men or *conquering* Church Men?

Let us look a little closer at the dictionary, and as we do we discover another word that might cast some darkness on our men's auxiliary. This word is *cautious*. How many times has caution destroyed the effectiveness of our auxiliary? *Can't* is one word that should be taken out of the dictionary. It is a word that has no place in a Christian's vocabulary. Those who use the word *can't* are seeking to excuse themselves from a little work and sacrifice. It is used when one doesn't want to be bothered. Have we forgotten that Jesus said, "With God all things are possible"? The important thing is, do we remember this in our church activities?

William Carey, who launched the modern missionary movement, before leaving for India said, "Expect great things from God! Attempt great things for God." He went forth and put this saying into practice, establishing sixteen different centers in India, and extending to Burma and Indonesia. Are we *cautious* men? Or are we *confident, courageous, committed* men? Our Lord said, "Lo, I am with you alway." Doesn't this apply to the men's auxiliary as well as in the mission field?

Does that "C" often indicate that are *census-minded?* Certainly we sho want to be a large group. We should interested in numbers. But are we m interested in *counting* the men we h in our auxiliary than in showing *con* for their souls? One of the most fam animals that ever lived was P. T. B num's elephant Jumbo. His fame re on one thing: he was the biggest elep in captivity. He may have had o noble and endearing qualities, but were never widely known. He was biggest. How often is this our attitu Do we forget that size is not the deci factor in life? When was the last you saw a dog fight? It does my h good to see one occasionally—espec when a small pooch takes on and w a mongrel twice its size. Remember old saying, "It's not the size of the in the fight, it's the size of the figh the dog"?

Remember what Jesus said about kingdom of Heaven being like a g of mustard seed? It is the smallest o seeds, but when it has grown it is greatest of shrubs and becomes a so that the birds of the air come make nests in its branches. Our told another parable: "The kingdom heaven is like leaven which a woman and hid in three measures of meal it was all leavened." Isn't vitality mig than size?

Are we guilty of making ours *competing* men? I've heard it don have even done it myself—this matt comparing the men's auxiliary with ULC Women. Perhaps there is value in this. One thing is certain ULC Men are far behind the W in numbers and accomplishment. Bu are not *competing* with the Women are not *competing* with the L

IOIR RHYNE College President Voigt R. Cromer receives symbolic key to the doors Mauney Music building from Dr. and Mrs. W. K. Mauney at recent dedication of the ding on the campus of the Hickory, N.C. ULCA college. The $352,000 edifice was ated by the Mauney family of Kings Mountain. A noted textile manufacturer, Dr. uney has long been a generous leader and supporter of various ULCA projects uding the Lutheran Laymen's Movement, ULCM, and the loan and gift fund for ie missions in the North Carolina Synod. He is an uncle of ULCM President Aubrey uney.

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gue, we are not *competing* with other gregations, conferences, or synods. are *confederates* with the Women. n't we a *confederation* giving mutual port and common action to the whole k of the church? Are we bringing the le of the sexes into the church?

oes this "C" describe us as being *p* men? In I Chronicles we read of id being commanded to go and rear altar to the Lord on the threshing of Ornan the Jebusite. And David to this man and says to him, "Ornan, give me the site of the threshing floor that I may built an altar to the Lord—give it to me at the full price."

Ornan was a most cooperative man, and he said, "Take it, my king, and do what seems good. I'll give it to you. And what's more I'll give you oxen for burnt offering, and I'll tear down the threshing sledges so you may use them for wood for the fire, I'll even furnish all the wheat you need for cereal offerings. I'll give it all."

But David said to him, "No, but I

will buy it for the full price; I will not take for the Lord what is yours, I'll not offer to God that which cost me nothing."

Is this our attitude? Oh yes, we will give our half-worn, out-of-fashion clothes to Lutheran World Relief. We will give something if it doesn't cost us too much. But ask us to dig deep and sacrifice a little and we react violently. Don't we often even reject Christ himself if it costs us something? Are we *cheap* men when our Lord was a *contributing* man? He *contributes* life, health, wealth; he contributes forgiveness and salvation.

Perhaps that "C" means that we are *coasters* and *creepers* when we should be *chasers* and *chargers*. Our *conversation* often *centers* on *cars, cute chicks* and the *crappies* we *caught*. How often do we *converse* about the *crucified Christ?* Thanks to science we can telegraph a message around the world in 53 seconds. And yet two-thirds of the world remains unchristian. Are we *carting* the Gospel when we should be *cabling* it?

What does that "C" really mean as far as we are concerned? Are we a *clique* of *careless, complacent, contented, cautious, cheap, census-minded cr* and *cowards?* Or are we a *congrega* of *courageous, conquering, concer consecrated, committed, contribut constructing, Christian Church Men*?

D. Luther Evans in *A Free M Faith* tells this story: "Jesus was ret ing to Paradise after his sojourn earth. The gatekeeper, meeting and g ing him at the entrance, asked him question, 'Master, have you founded church which will save the world?' J replied that he had.

'Then,' continued the gatekeeper, ' must have set up a tremendous or ization. You must have procured greatest soldiers, scholars, and ruler earth to carry out your plans.'

'No,' answered Jesus, 'I establishe organization down there, and I appoi no famous or powerful men as my cessors.'

'But,' persisted the gatekeeper, 'A you afraid that what you have alr done for humanity will be lost? must have entrusted *somebody* with plans.'

'Don't worry, I have men down I can trust,' confidently replied Master.

'Who?' eagerly asked the gatekeep

'Oh, some peasants, some fisher just ordinary fellows.'

'You mean, Master, that you pu entire salvation of the human ra the hands of nobodies?'

'I have made no other arrangem said Jesus."

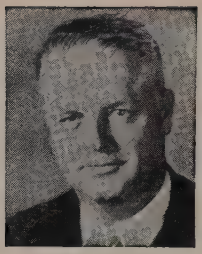
What a challenge for us—to know our Lord has placed in our hands, and mine, the salvation of the world! Are we living up to the tru placed upon us? What kind of me we? Are we really *Church* Men?

Cooperation

It's all very well to have courage and skill
And it's fine to be counted a star,
But the single deed with its touch of thrill
Doesn't tell us the man you are;
For there's no lone hand in the game we play,
We must work to a bigger scheme,
And the thing that counts in the world today
Is how do you pull with the team?

—*Exchange*

VIEWS from Headquarters



by J. H. OETGEN

INDING TIME for daily personal medi-on should be the goal of each ULCM nber during Lent. It may seem diffi- to adjust schedules to get up earlier a perod of private devotions, but it be most rewarding to you. Some men e said that the time they spend in ate devotions and meditation each ning is the most important twenty utes of their day. With all the prob- that men face in the business world, need to consult God each day for ance.

Many men make the Bible their daily panion. One man tells how he walks ork thinking over what he has read is devotions. Another tells how he norizes the psalms and the hymns of *Service Book and Hymnal.* These spend at least twenty minutes each in personal meditation upon God's d and seek the guidance of the Holy t in their lives. Over the years, this become a part of their life and they forward to this daily period of ce and reverence in their lives.

morrow morning would be a good to start the day by getting up early a period of private devotions. The few days you may wish to read your ite psalms and passages of scripture. *Common Service Book* or the new *Service Book and Hymnal* will be an excellent aid for your private devotions. One of the finest features of the SBH is the sections of the prayers (beginning on page 234) marked "Private Devotions." Even if this is one of the smallest differences between the SBH and the CSB, it shows how the editors have been concerned with the individual's private use of the *Service Book and Hymnal.* The October 1960 issue of LUTHERAN MEN included a special article on the use of the service book in private devotions, entitled "Private Use of the Service Book" by Pastor Raymond A. Petrea.

If we are to know God's will for our lives, we must continually search the scriptures. We must seek his guidance through daily prayer.

How's your leadership?

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UNITED LUTHERAN CHURCH MEN
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ULCM PRESIDENT Aubrey Mauney, second from left, was speaker at recent Eastern District meeting of North Carolina synodical unit at Our Savior, Jacksonville, Pastor T. C. Plexico. Our Savior has 90 percent military members and sponsors scouts, explorers and cubs. In photo: GySgt. C. W. Setzer, USMC, scoutmaster of Troop 370; Mr. Mauney; 1st Class Scout Don Brown; GySgt. Fred H. Gebers, USMC, secretary of the Eastern District ULCM. Thirteen congregational units were represented at the meeting.

Nominate Now For 1961 Lamb Awards

Nominations for the 1961 Clas Lamb Awards should be mailed to New York office of ULCM before A 1, 1961. Nominations and docum should be submitted in triplicate a with a photograph and a $10 chec your local unit does not have nom tion blanks, they may be secured request from the ULCM office.

The Lamb Award is granted to who have contributed outstanding ice to boyhood through scouting an the church as churchmen. Each yea United Lutheran Church is permitte make about 25 such awards to the qualified adult scouters.

If there are deserving leaders in congregation, why not nominate for the 1961 Lamb Award!

1961 ULCM Convention

August 1, 2, 3

at

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Staten Island, N. Y.

Come early or stay late to sight-see in New York City—the Capital of the World.

ANSWERS

TO THE

3

BIG QUESTIONS

about HONORARY LIFE and IN MEMORIAM MEMBERSHIPS

1. **Who May We Honor With Memberships?**

You may honor anyone with an Honorary Life or In Memoriam Membership in United Lutheran Church Men. Former officers of the congregational, conference or synodical men's group, pastors, teachers, relatives, devoted church servants, young men and women entering church service.

2. **For What Is the Money Being Used?**

The funds received from Honorary Life and In Memoriam Memberships are used by United Lutheran Church Men for work it does in cooperation with other boards and agencies of the Church. Particularly in evangelism through the King's Men Crusade.

3. **How Much Do They Cost?**

Honorary Life Memberships are available at $10 each. A person may be given an unlimited number of Honorary Life Memberships. In Memoriam Memberships are $50 each. If the person has already been an Honorary Life Member, his membership may be transferred to In Memoriam for an additional $40.

(over please)

HONORARY LIFE and IN MEMORIAM MEMBERSHIPS as a source of income

United Lutheran Church Men depends upon this income for its work with the boards and agencies of the United Lutheran Church. It can also become a real assist in taking up the slack caused by the decreased ULCM appropriation from the Church. Our goal is to have each congregational unit honor two persons this year. How about starting with your president or your pastor?

For your convenience

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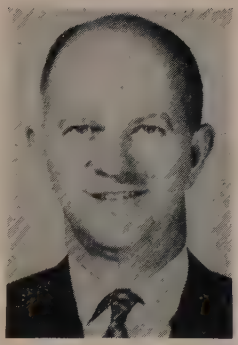
ng and medicines to Taiwan. The
stana Lutheran said he accepted the
ntment after he and his wife decided
o something about serving the church
rd of just talking about it." The Pear-
have three young children.



o New Church
nters Rising

strikingly modern Minnesota Prot-
Center will become "a landmark
otestant unity" in 1962 in Minne-
. In Harrisburg, Pa., ground was
n two months ago for the Pennsyl-
United Church Center, on which
is expected to begin this year. To-
they represent undertakings in-
g a million and a half dollars but,
important, they are the realization
dreams and hard work of thou-
of individuals.

Minneapolis, the building drive for
0,000 was launched recently by a
nittee of 1,000 headed by Dr. Reu-
K. Youngdahl, pastor of Mount
Lutheran Church. With five floors
y contracted for, a sixth may be
it was reported, but construction
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gional denominational headquarters and the Augustana book publishing house.

The Pennsylvania Church Center, sponsored by the Pennsylvania Council of Churches, will cost an estimated $400,000. In addition to office facilities, a chapel, auditorium and cafeteria, ample space for related agencies is also planned, said a recent report. President of the Pennsylvania Council is Horace G. Ports, a York attorney.

Those Teen-Age Problems Are Real!

by CHARLES LUTZ

This presentation begins with a quickie quiz, designed to test the men's sensitivity to the problems of young people. It is followed by a discussion of each question in the quiz, with answers based on the Lutheran Youth Research, a recently concluded scientific survey of the concerns and attitudes of high-school-age youth.

The purpose of the presentation is more than merely to acquaint the men with the concerns and attitudes of our young people. It is hoped that the knowledge of these concerns will help the men in their own contacts with teenagers, and that they may be quickened to seek avenues of help for teenagers in their congregation. Teen-age problems are *real, and our young people are often turning to us for help!*

Quickie Quiz On Youth Problems

1. Lutheran youth as a whole have a high degree of spiritual concern. *True False*

2. Most Lutheran youth rely on God's forgiveness and believe they are accepted by God through faith in Jesus Christ. *True False*

3. Lutheran youth feel that the church gives as much help as it should be g in the area of boy-girl relations *True False*

4. The area in which Lutheran y are most anxious for help from

Charles Lutz is editor of One, *a mo magazine for Lutheran youth, with o in Minneapolis. This is the Inter-Lut topic for March.*

ch is that of guidance in finding a work. *True* *False*

Lutheran youth tend to place spir- values ahead of social, physical, and values in importance for their lives. *False*

Lutheran youth sense a relationship nsion between their church and their ol. *True* *False*

Adults tend to feel that youth are critical and rebellious toward their s than the youth actually are. *True*

Youth and adults generally agree eir evaluation of youth's family life. *False*

Youth are not especially concerned t the so-called "disintegration of the rican home as a social unit." *True*

. Lutheran youth feel that a ma- bstacle to their living the Christian s gang pressure, the pressure toward g along with the crowd." *True*

nents on Quiz Statements

Lutheran youth as a whole have a high degree of spiritual concern.)

UE. Lutheran Youth Research d that the spiritual interest of Luth- high-schoolers is high when com- with that of American youth in al as reported by similar studies. spiritual concern among Lutheran is expressed in a strong sense of The youth are conscious of inade- es and want help. An overwhelming er say they "wish to find a deep in God." They also say they are y concerned that they do not feel enough to Jesus Christ, that they t live up to their Christian convic- and do not understand the Bible as well as they should. Two-thirds of them express a desire for an all-church emphasis on family devotions. And one of the most reassuring revelations of the study was the great evangelism concern manifested by this cross section of Lutheran youth; they feel a desire to reach their friends for Christ, but confess that they fail to witness as they should. This also disturbs them considerably.

(2. *Most Lutheran youth rely on God's forgiveness and believe they are accepted by God through faith in Jesus Christ.*)

FALSE. The great majority of Lutheran youth do not have a confident, joyous faith. This is related to No. 1 (above); there is a real sensitivity to things of the spirit, but in most cases it is misdirected. These youth are living in a strong awareness of God's law—they sense inadequacies and guilt readily. But they have much less awareness of God's Gospel of forgiveness and acceptance. They fall into the frustrating error of seeking to *earn* God's favor. Three out of four of the 2000 youth in the sample believe that "the way to be justified before God is to try sincerely to live a good life." Two out of three feel that "salvation depends upon being sincere in whatever you believe." Only one-third said this statement was false: "The main emphasis of the Gospel is on God's rules for noble living." Most Lutheran youth believe it is important to know and obey the rules, God's as well as man's. But they confuse these rules with the Gospel. As a result, they feel unworthy, uncertain, unsaved. "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God." For some reason these words of St. Paul do not define the beliefs of today's typical Lutheran high-schooler. (But are they

The Inter-Lutheran Topic for March

Suggestions for a Devotional Service

Hymn: "O thou whose feet have climbed life's hill"
Psalm 24
Scripture Reading: Luke 2:41-52
Prayer
Hymn: "God of our fathers, whose almighty hand"
The Presentation of the Topic
The Lord's Prayer
Hymn: "O Jesus, I have promised"

any closer to the faith of the typical Lutheran *adult?*) This failure of our youth to grasp what God has actually done in Jesus Christ would seem to be the most serious problem facing the church as it ministers to youth today.

(3. *Lutheran youth feel that the church gives as much help as it should be giving in the area of boy-girl relationships.*)

FALSE. Youth, as well as the adult leaders in their congregations, report that little help in boy-girl relationships

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is being offered by Lutheran chur
And the youth are calling for
more guidance in this area; they fee
church is the proper place for the
of help they are after. They are inter
in help which is related less to datin
havior and more toward a Christian
of sex and marriage. Adult leader
cluded in the study tend to ove
youth's interest in dating problems
to underrate their concern about th
lection of a life partner and a Chri
view of marriage. This particular
lem of youth is complicated by the
that the potential helpers—pastors
adult youth workers—do not see
area as one where they are comp
to help.

(4. *The area in which Lutheran y
are most anxious for help from
church is that of guidance in
ing a life work.*)

TRUE. Lutheran youth have a
concern about such matters as:
career shall I pursue? How do I
God's will for my life? How can I
my abilities in Christ's Kingdom?
ask for help in this area of life
more than in any other. They indic
readiness for counseling and a desir
individualized help. The desire goe
yond mere occupational guidance
the whole matter of one's calling t
a Christian throughout life, starting

(5. *Lutheran youth tend to place
itual values ahead of social, p
cal, and other values in impor
for their lives.*)

FALSE. The values which Luth
youth rank highest as goals in their
are those relating to social accept
and physical well-being. Spiritual v
rank third, ahead of other groupings
as esthetic, academic, and pol
(power over others). These conce

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ings are based on averages, of se, which means that for some youth ual values rank much lower, while thers they rank first.

Lutheran youth sense a relationship of tension between their church and their school.)

RUE. Lutheran youth say they are bled about the seeming competition een church and school, that "school ities take time which belongs to the ch." They also say "there seems to conflict between what the Bible es and what we learn in school." h and adults alike are concerned t the lack of rapport and coopera- between church and school. It is a us situation, since both institutions vital roles in the development of .

Adults tend to feel that youth are more critical and rebellious toward their elders than the youth actually are.)

UE. Adults in the study said they utheran youth as resentful toward rity and as critical in their reaction e adult world generally. Yet the themselves did not seem concerned about adult authority, nor are they as rebellious or critical of teachers and parents as the adults supposed. This overdrawn conception of youth's attitude toward elders may suggest a reason why it is difficult to find adult church members who will volunteer to work with youth; the adults may be somewhat afraid of youth. The youth seem less concerned about adult authority and more concerned about the social distance between them and adults. They indicate a desire for adult companionship and acceptance. One external evidence of their lack of acceptance as full church members is the fact that, while they become full communicants at 14 or 15, most Lutheran youth are not given a vote in the affairs of their church until 21!

(8. *Youth and adults generally agree in their evaluation of youth's family life.*)

FALSE. Nowhere in the study are adults and youth farther apart than in identifying the family problems of youth! The adults tend to see youth as jealous of brothers and sisters and in rebellion against parents. But the youth seem to

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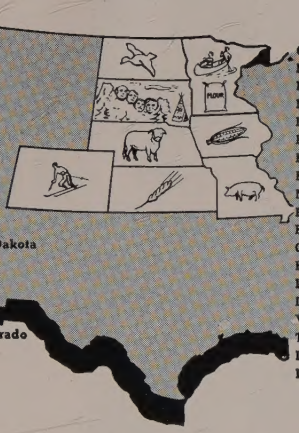

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